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The Church Monthly

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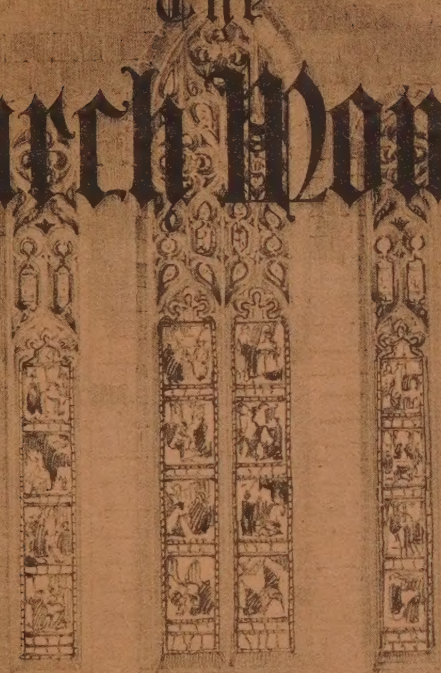
The Church Monthly



MARCH 1928

Dr. Fosdick on Preventive Religion

The Church and the Drama

Our Budget Appeal

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THE CHURCH MONTHLY

Volume 2 MARCH, 1928 *Number* 5

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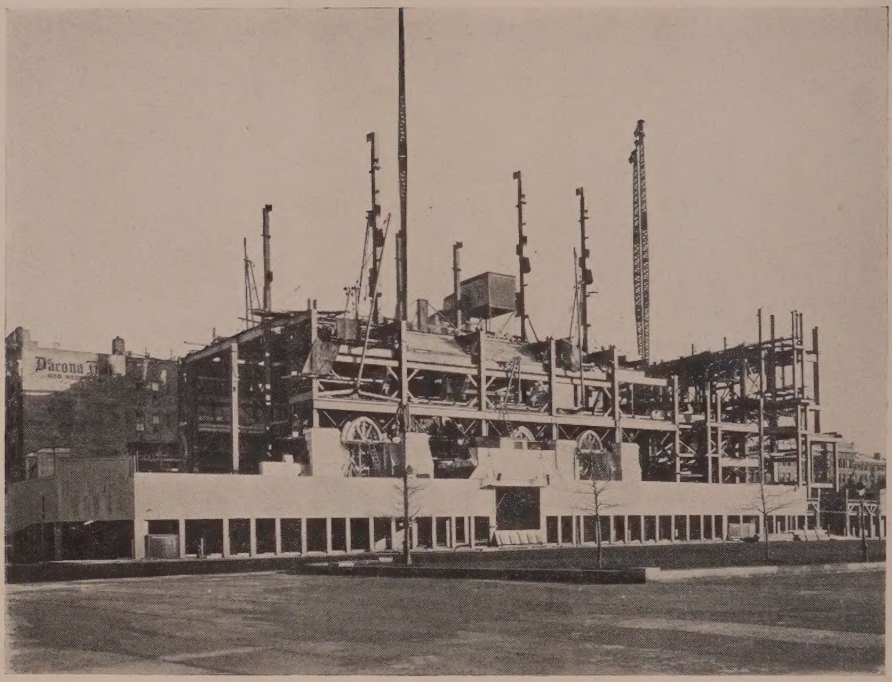

THE RIVERSIDE CHURCH BEGINS TO TAKE FORM

Word of the progress being made on the Riverside building will be welcome news to members of the morning congregation. Twenty-five hundred available seats in the auditorium as against about eight hundred in the present church is a very good indication of the increased facilities which the new building will afford for all phases of our program.

In considering Dr. Fosdick's editorial on the budget, which appears in the present number, keep in mind this picture and its promise for the future.

THE CHURCH MONTHLY

Volume 2 MARCH, 1928 *Number* 5

Preventive Religion

Sermon by the REV. HARRY EMERSON FOSDICK, D.D.

ONE of the most important movements of our time is the gradual shift of emphasis from curative to preventive medicine. A wise family no longer regards its physician as intended primarily to cure them when they have fallen ill, but to keep them from becoming ill. To be sure, there is no necessary conflict between these two aspects of medicine; they are not contradictory but mutually indispensable, yet one who sees what is afoot as the decades pass can note the shift of emphasis. Public sanitation to prevent epidemics; quarantines, national, local, and domestic to ward off contagion; inoculations and vaccinations against smallpox, diphtheria, colds, and what not to confer immunity in advance; periodic health examinations to forestall trouble — these are the signs of the times in medicine. At least in this realm we are taking in earnest the ancient maxim that an ounce of prevention is worth a pound of cure.

In religion, however, we are not taking it in earnest and we ought to. How many controlling ideas and methods of work are still back in the age of curative religion, and how few of them have come into the age of preventive religion!

It is said that a man once went to Dwight L. Moody with a tale of hard luck and moral disaster and, after having detailed the harrowing facts, said, "Now, Mr. Moody, what would you do if you had gotten into such a situation?" to which Mr. Moody replied, "Man, I never would get into it."

That is to say, true religion is not simply an ambulance at the foot of a precipice to pick up folks who have fallen over; it is a fence at the top of the precipice to keep them from falling over in the first place. As the fine, familiar benediction of the Epistle of Jude puts it, "Now unto him that is able to keep you from falling." Aye, not simply to pick you up and remake you after you have fallen, but to keep you from falling!

The reason for our temptation so to minimize the preventive aspects of religion and maximize the curative aspects is in part historical. In the first place, Christianity went out into a pagan world and its earliest appeal was naturally directed to the prodigals, the outcasts, for whom others had no message and no help. When Celsus, the pagan, debated against Origen, the Christian, in the third century, he poured derision on Christianity because its devotees had so largely come from the outcast classes, had been the villains and the sinners of society and not the respectable citizens. At the beginning, Christians largely were adults who had been converted from the degradation of the pagan

world, and Paul can give a deplorable picture of their moral antecedents before they were lifted from the mire. That, as you see, presupposes curative religion.

Alongside this historic emphasis in the New Testament one must put the medieval conceptions of heaven and hell as a reason for stress upon the religion of rescue. Hell was a desperate reality to the whole western world whether Christian or non-Christian, and as far down in time as Henry Ward Beecher there was a theological earthquake when he stood up in Plymouth pulpit and said, "To tell me that back of Christ is a God who for unnumbered centuries has gone on creating men and sweeping them like dead flies — nay, like living ones — into hell, is to ask me to worship a being as much worse than the conception of any medieval devil as can be imagined. But I will not worship the devil though he should come dressed in royal robes and sit on the throne of Jehovah." If religion be conceived chiefly as a means of escape from such a hell, then it is a religion of rescue. In Adam's disobedience we all were submerged in an abysmal flood of sin and the Gospel is the only Ark that can save our hell-bound humanity from eternal perdition—that was the old theology and it inevitably implied a religion of reclamation and recovery.

Even more influential than this historic background of Chrisianity and its medieval theologies which have caused the emphasis on curative religion is the simple fact that curative religion is dramatic. Few people note the processes by which fires are prevented. They are commonplace, dull and drab. But when a fire is on and some brave fellow risks his neck in a thrilling rescue, that is dramatic and all the papers are full of it. Few people are interested in the routine of inoculation, vaccination, and quarantine restriction; that is a bore to be endured rather than appreciated. But let a healer come to town and loudly noise abroad that the sick are being cured and, as in Jesus' day when all Capernaum filled up the streets, the promise of rescue from distress will thrill the populace. So, in the whole story of Christianity nothing is so exciting as its moral rescues!

Do not misunderstand me. They are exciting to me, too. A rescue always is thrilling. An American battalion in the Great War is lost and then after a few days is found again, and there is more excitement in that than in a thousand battalions that never were lost at all. A ship goes down at sea and a heroic tale of hazardous exploits in the life-boats comes back with the survivors and there is more material there for tears and heart-throbs than in a hundred ships that sail in safety and need no rescue. So, multitudes of men, sustained by an integrating faith in God and a fine companionship with Christ, live honorable and useful lives. They are dragged out of no moral hells because they do not get into any. They are cured of no loathsome habits because they contract none. But one must admit that they are not half so thrilling as a rescue.

From the story, therefore, of the Prodigal Son recovered from companionship with swine to sit at his father's board again, to the last narrative of a lost life found, of a smirched, dishonored soul lifted to usefulness and decency again, the most thrilling things in Christian history have been rescues. And here in this church this morning, were I to recount to you the moral reclamations that have taken place in the natural course of our work in the last few months, you would think that they were worth anything that they might cost in time and toil. And they would be. That fine university man, two years out from his degree, who came to us morally whipped and went out from his last interview saying "I am a new man in a new world," does represent one of the abiding and glorious aspects of the Gospel. But this morning, without in the least belittling

the power of God to cure, let me exalt the power of God to prevent. After all, there is one thing a great deal better than to bring that Prodigal Son back from the far country, and that is to keep him from going there in the first place—"Now unto him that is able to keep you from falling."

Note the positive danger that is associated with minimizing the preventive aspects of religion. We create thereby the impression that no one needs religion except moral failures. How widespread that impression is you know well. There are plenty of people who at once would think, when they see a young man going to pieces morally, that if now a genuine religious experience could take hold of him it might save the day. Many parents who have treated lightly the religious education of their homes,—Were they not dear, wholesome children? What did they need of religon?—many parents who have allowed the distractions of modern life to crowd out Sunday and eliminate serious attention to religious training at any time, when now they see one of these children in manhood beginning to go to pieces, do wish that the minister might get hold upon him. Thus multitudes of people regard religion as an agency of recovery and rescue. It is like an ambulance or a fire engine. On ordinary days nobody thinks of them; it is only when something dreadfully amiss has happened that one turns to them. Yet that whole idea of religion is a great lie, and like all great lies it is very dangerous.

It is precisely the way old-fashioned people used to think about their physicians and unintelligent people think about their physicians now. Even Jesus said "They that are whole have no need of a physician, but they that are sick." But that remark of Jesus, obviously true as its major intent is, was spoken a long time before the day of scientific medicine, and literally it does not hold. They that are well do need a physician. I would preach it as a solemn obligation that every man and woman ought to have a periodic health examination by a competent physician, not to cure disease but to prevent it. A skillful physician with modern knowledge at his disposal can see trouble coming up over the horizon when it is a cloud no bigger than a man's hand. That is the time to deal with it, not when it has burst on you like a thunderstorm and flooded out your life. This is the new truth, which if a man does not see, he is dated at least a quarter of a century ago.

They that are well do need a physician and they that are well do need religion. It is not simply a matter for the prodigals and the ne'er-do-wells. The most important work that Jesus Christ is doing on earth today is to produce a quality of soul, a spiritual healthy-mindedness that keeps us from falling.

In the first place, one who takes religion in earnest, lives in its climate and atmosphere, deals seriously with the Master's way of living and catches his spirit, does have conferred upon him as the years pass a kind of spiritual immunity. There are some moral diseases that he is not subject to any more. To see the truth of this one only has to think of the inevitable result of Jesus' fellowship with one of his disciples. Give John, for example, one year, two years, three years of close fellowship with the Master and you see the inevitable consequence that ensues. Some temptations that at the beginning were thinkable for John —he might have succumbed to them—pass over into the unthinkable class. He has achieved immunity. As a man who has lived around the marshes where malaria is a real peril moves up now to higher altitudes and recognizes that somewhere along the line of his ascent he has passed the place where malaria is a peril, so a man who genuinely lives with Christ mounts moral levels and finds at last that old temptations that once disturbed him have no more appeal. He has passed out of the region of their power. Alas for a man who does not know what that means!

It was one of the greatest days in human history when that idea of immunity dawned in medicine. Men could be made immune so that the disease in question had no dominion over them. They could walk in its presence unafraid and uncontaminated. That was a revolutionary concept. The idea and the practice of it carry us back to the biography of Louis Pasteur, great scientist and great Christian. "Then," we read, "Pasteur jumped to one of his quick conclusions: 'Once a cow has anthrax, but gets better from it, all the anthrax microbes in the world cannot give her another attack—she is *immune.*'" That hour is comparable with the most significant moments in human history, as when man first thought the earth was round or that it moved about the sun, or that biological species are not static but mutable and evolving. It was a pregnant hour whose multiplying consequences will last as long as humanity does. People can be made immune so that devastating diseases have no dominion over them.

Well, a wholesome religion does that for a man's soul. You say you are going to save your religion and keep it in reserve until some moral crisis when you desperately need it. That is not what religion primarily is for. I have before me a letter from one of the great spirits in this nation. You would recognize his name if I should mention it. He has just been going through one of those devastating tragedies that search a man's soul and he has carried it off so splendidly that those of us who know him have seen a fresh revelation of victorious living. This is the sentence with which his letter ends: "After all, religion is worth while when you need it; but you can't have it then, if you haven't had it before!" Aye, to have religion *before,* habitually to live in the fellowship of the Highest until old evils have lost their power, and fine things once difficult have become easy and the soul has grown in healthy-mindedness,—that is the major use of religion. God save us from the necessity of curative religion! God give us preventive religion!

In the second place, this wholesome kind of religion that confers immunity by habitual fellowship with the Highest confers also the prophylactic effects of a positive purpose. Every positive purpose that comes into man's life has a prophylactic effect on its possessor. Your boy has fallen in love with radio. Thank heaven for that! That means that there are some things that his preoccupied attention will have no time nor energy to turn to. What Chalmers in a resounding phrase called "the expulsive power of a new affection" has come into that boy's life. He is interested in something and that means that when competitive interests cross his path his instinctive reaction is to call "gangway!" for his major purpose.

A psychologist tells us of a dog chasing his master's automobile. Above all else that dog wanted to follow his master's automobile, and, says the psychologist, so intent was he on this "end motive that he 'passed up' a tempting opportunity of chasing a cat who crossed in front of him. He was observed to hesitate just a trifle but kept to his course." Well, all dogs have cats. You know what yours are. And if our lives are not to be random, futile, wicked pursuits of them, it will be because in advance we have achieved the prophylaxis of a positive purpose.

I suppose that the demonstration of that kind of immunity is the finest thing that Colonel Lindbergh did for us. You remember that his associates here cabled to him in Paris the offer of a contract for a million dollars. His brief, explicit, return wire is worthy of a place among the immortal utterances of this generation. "You must remember," he wired, "this expedition was not organized to make money but to advance aviation." A positive purpose that can make a man immune to a million dollars is a spectacle that this generation

ought to dwell upon. It kept him from falling.

A genuine religious experience does that for any man. When Christ is taken in earnest he means someone to live for, a cause to represent. Some of us in our childhood homes—you will bear witness—had that genuine Christianity put into us. You could say about your family as I can say about mine, that it never occurred to us in our childhood that money could be a major object in life. It was taken for granted that service was the reason for existence. Out from homes like that some of us came, having been taught in advance to love something that was lovely and to live for something that was worth living for. God pity us. We have made mistakes enough. But as one thinks of the prophylactic effect of such healthy-mindedness, with what gratitude do we lift up our ascriptions this morning to him who was able to keep us from falling!

In the third place, this kind of wholesome religion, that gives immunity by the fine fellowships, the positive purposes into which it introduces life, works out in the end into the safety of established habit. Why is it that we should habitually talk about habit as though it were a bad thing? He has a habit, we say. Almost always we mean something disagreeable. Of course, as a matter of fact, habit is our best friend. The habit of work, the habit of courtesy, the habit of punctuality, the habit of decency, the habit of unselfish thoughtfulness — creating and confirming such habits is what character-building means. Now, when such habits have been created and confirmed in a man's life, one consequence is inevitable. There are some things he simply cannot do. They are not in him. They are morally impossible.

My friends, there has been a lot of nonsense talked about free will as though it meant that a man were at liberty to do anything. He could be true to his wife or false to her, he could be drunk or sober, he could be honest or rob a bank—was he not a free moral agent? Could he not do what he would? Moreover, you will find voluminous books pleading in the name of morality and religion for such free will as though it were not only a fact but a desirable fact. As a matter of truth, there is not any such free will, and it would be dreadful if there were. See! I am not free to forge a check. I could not forge a check. My mind would not function. My hands would not work. All the accumulated habits of my life would rise in irresistible conspiracy against the idea and the act. If by free will you mean that a man is free to do anything—murder, adultery, dishonesty—thank God, all the years behind us have not been thus altogether futile. We are not thus free. Remember that good men under hypnosis cannot be persuaded to do vile things. The psychologists have experimented. You cannot so hypnotize high-minded men as to make them do despicable things. The grain is set in such a life. The habits are confirmed. The character is formed and the result is glorious—some of our friends with nobly predictable characters. You can tell in advance what they will do. They will be honest, truthful, kindly, unselfish. We say they are dependable. That is to say, we know in advance that we can count on their reactions. There is nothing nobler on this earth than right-minded, predictable character.

Ah, then, somebody says, you do not believe in free will, you think we are all predetermined; you are a fatalist. That of course in untrue. We are not predetermined and I am not a fatalist. But it is exceedingly desirable to stop our nonsense about the areas within which free will operates. We are free to have something to say about which habits among all the possibilities shall be formed in our lives. And the time to begin exercising that freedom, to say which habits shall be formed,

is the earliest possible moment. God save us from the necessity of curative religion! God give us preventive religion that builds right-minded, predictable characters.

Some of you young people here, especially if you have attended revivalistic campaigns, have heard much about the power of God to save sinners and you may even have heard some sentimental ministers weep over the marvel and glory of deathbed repentances. I, too, have seen some marvelous recoveries and I should not count myself a disciple of Jesus at all if I did not expect habitually to see them and have part in them. The number of people who have known the fine uses of preventive religion, as the number of people who have known the fine uses of preventive medicine, is so small that curative religion, like curative medicine, has a long run ahead of it. But you, young people here, be sensible! Stop talking about curative religion as though it were glorious. It is dreadful—how dreadful you never will know until you have to walk habitually through hell with people you are trying to get out of their perdition. It would be worth while to have preached this sermon if only to drive home to you this fact: you don't need to go through that experience. So many people walk down Jordan most of the way on the wrong side and then cross over after the water is deep and the current strong. It is a thrilling escapade. The company gathers on the bank to see the safe arrival and to celebrate so hazardous and crucial a crossing. But this morning I celebrate another kind of experience altogether: a youth who crosses Jordan up toward the source, where it is so narrow he hardly knows when he steps over, and comes down the right bank all the way. My friends, in spite of all our historic Christian emphasis, conversion, as it is ordinarily conceived, is not the ideal. "Now unto him that is able to keep you from falling."

You older people here, some of whom have been listening to this sermon somewhat aloof and personally detached, because you have been saying that you have managed your life with fair decency—let me speak to you. No moral ambulance call has ever been sent out for you either. You have been saying, It was not religion, it was ordinary stalwart, probably inherited, character without religion. My friends, you are wrong; it was religion. For that same thing is true here that happens in medicine. You have not had yellow fever but that is no credit to you. Preventive medicine built dikes against that years ago. You have not had smallpox either, but that is no credit to you. Preventive medicine worked out the secret of immunity from that before you were born. You are the inheritor of the accumulating social effects of preventive medicine. So preventive religion, for all our failures, has been at work for centuries, has changed the tone of family life, has made neighborhood life better, has lifted literature to its best; national ideas have been changed because of it; great social reforms have been born out of its creative spirit. You have been protected from the beginning by the immunities created, the standards lifted, the dikes raised by the accumulating effect of preventive religion. Don't you think it would be fair to recognize that? We have a right to challenge you to the support of preventive religion.

There is an old and suggestive test for imbecility. Turn on the faucet, let the water run into the basin, and then tell somebody to empty the basin by dipping. If he starts dipping out the basin without turning off the faucet he is probably an imbecile. If he knows enough to turn off the faucet and then dip out the basin the chances are he is normal. Alas! we Christians have not fairly met even that simple test. Too content with a few curative efforts, dipping this sinner up here and that sinner up there, while all the time the general forces of man's life, economic, educa-

(Continued on page 124)

The Church and the Drama

By the Rev. George Reid Andrews

Executive Director, Church and Drama Association

FASHIONS in dress are determined not by the crowd, but for the crowd, by a select circle of experts who understand current trends and tendencies, have their own ends to serve, and set the public pace accordingly. Just so, equally shrewd men behind the scenes dictate dramatic fashion. They are keen students of crowd psychology, and they too have their ends to serve. They say they give the public what it wants. But has the public ever been organized to give voice to its wants?

Fashions in plays like fashions in dress are changed for better or worse in accord with the ideas or ideals of designers or promoters who profit by their understanding of crowd psychology. Public opinion is an intangible and fickle thing and the church as an institution devoted to the spiritual needs of mankind, should study more carefully ways and means in which it is directed and misdirected. The church cannot be indifferent to the great power of drama to influence human ideals and conduct or fail to recognize the tremendous hold which it has on men and women and growing youth.

It is the purpose of the Church and Drama Association to influence current production of plays and pictures by expressing for a hitherto unvoiced public within and without the church its desires regarding the plays on stage and screen. It seeks to replace the unfit, the unseemly and the unworthy with the beautiful, the inspiring and the wholesome, to develop a wider appreciation and support of dramatic art as a creative force, and to unite the church and the theatre in a constructive program toward this end.

At once pragmatist and idealist, the Church and the Drama Association purposes to foster the best interests of dramatic art, to popularize its worthy offerings, and to educate the public to an active appreciation of the best stage and screen. Assuming that the public is not being served on its true level by contemporary outpourings which rely on bad taste, subconscious focusing on sex and "shocking" audiences into attending, the Church and Drama Association believes a vast majority of the people are ready, willing and able to support dramatic art of a high order, if given reliable and disinterested information concerning it.

According to an official statement of the motion picture industry, more than 90,000,000 people in the United States pay entrance into the motion picture theatres every week, while an authority of the legitimate stage estimates that approximately 100,000 people attend the theatres in the Times Square district daily. From these figures some idea of the vast influence which drama may exert for good or evil on the public mind may be obtained. Considering further the powerful emotional appeal of drama which adds intensity to this spread of influence, the figures are indeed startling.

While the exact attendance at church services is not known, accepting as reliable a statement that approximately 46,000,000 people in the country are actively engaged in church work, an attendance of 20,000,000 would seem to be a generous estimate. These facts, coupled with the inferior quality of much of the display on stage and screen, present a problem which the church as the only organization sufficiently extensive and representative to deal with a nationwide situation, must grapple with. But

the methods used must be constructive. Mere denunciation will not solve the problem.

Five years ago, the Federal Council of Churches of Christ in America appointed a Committee on Drama. The announcement of the committee brought numerous inquiries from all over the country, from which the Committee sought to determine what the needs were. Its members were asked over and again why the Federal Council did not act to improve the output of dramatic art. Out of need thus discovered, and in response to a nationwide demand, the Church and Drama Association was organized to unite the efforts of all religious bodies, irrespective of creed or communion, to work for a solution of the problem to the interest of all concerned.

A conspiracy of events has flooded the post war stage with unwholesome plays. The World War had its effect, the application of science to life in general, the machine age and its consequent profound economic, social and individual changes, increasing interest in psycho—analysis, in physical and metaphysical theories, and in pseudo creeds and cults combined to produce a situation which lent support to the sensational and salacious play.

Last, and perhaps more influential than any other one factor in precipitating the situation in question, was the motion picture. Vast financial rewards were held out to actor and playwright who could succeed on the silver screen. The legitimate drama found it difficult to compete, and resorted more and more to the sensational, the sordid, the subtle. On the other hand the motion picture has made a very definite contribution to dramatic art. It has put amusement within the reach of all, erected magnificent theatres, and achieved spectacular results not possible on the stage, though it has not so far been able to compete successfully with spoken drama in reproducing the richness of voice, the fullness of form, the essential charm of personality.

Both motion picture and spoken drama have their place in the public heart and mind, but the adjustment has been exceedingly difficult and the public has suffered. What the Church and Drama Association hopes to do is smooth out the difficulties of this adjustment, endeavor to interpret in a friendly way the aspirations of the better element in professional drama in order to secure an atmosphere of cooperation which will make necessary adjustments less difficult, and serve as a clearing house for information regarding educational, religious, secular and amateur dramatic art.

The theatre lends itself equally to the play of destructive and constructive forces, according to the purpose of playwright and producer. Professor E. L. Thorndike, of Columbia University, has admirably defined human nature as "a bundle of tendencies". This definition will bear the test of experience and observation. We inherit many tendencies from the past. There are, for example, tendencies of indolence, cowardice, theft and sexual excess. On the other hand, there are tendencies in us all of thrift, heroism, kindness and sacrificial devotion. Which tendencies shall prevail? Obviously the ones which are nourished and cultivated. Through the centuries the race has consciously and unconsciously sought to repress, regulate and sublimate those tendencies which are thought to be contrary to the common good, and to strengthen the desirable tendencies by surrounding them with sentiment and sacraments and re-enforcing them with legal statutes. Civilization is still in process.

The moral health of the individual and the group requires selective nourishment just as truly as does the physical organism. We demand that the church and the school shall build up and not destroy our civilization. Why should not the dramatist be subject to the same social control? He deals with the same facts of experience and human relations, notably the sexual, and in a way that profoundly affects social atti-

tudes and ideals. This fact, it would seem, should impose restraint and a deep sense of personal and social responsibility, but does it? One has to consider the output of drama during the last five years to appreciate how completely the dramatic leaders can drift from this conception of the mission of the theatre. The present trend of stage and screen has been to nourish those forces which have invariably destroyed civilization when periods of opulence and material well-being were attained.

Throughout the ages the stage has periodically been subjected to abuse by commercial managements for box office receipts. To debauch dramatic art through ignorance is excusable; to do so in the name of art is understandable; to do so for financial profit is unthinkable. There is and should remain a wide margin for personal taste and dramaticexperiment but when the well-being of the community is at stake we must not confuse the issue by quibbling over minor details of dramatic license and institutional freedom. To do so is to filter out gnats and swallow camels.

Recognizing that the theatre is here to stay, that it has its place in every civilization and that it may be easily abused, the Church and Drama Association desires to bring to the attention of the present generation worthwhile plays, and to educate the younger generation to a deeper appreciation of the worthwhile.

The Association is convinced that the situation is far from hopeless and that back of the thousands who patronize the sensational or vulgar play, there are thousands who would gladly join the theatregoers if they could be assured of an enjoyable evening. This is evidenced by the fact that plays recommended during the past year by the Church and Drama Association have had long successful runs following this recommendation. An improvement in current drama is already perceptible and with continued intelligent effort, further improvement will certainly follow.

The traditional method of fighting the undesirable has been resort to law, but legal measures have limitations. The law deals with the occasional offender in order to give constructive forces a chance, but no real progress can be made unless and until these forces are put into operation. By maintaining a Committee which visits current productions and brings to public attention plays and pictures worthy of patronage, the Church and Drama Association is striving to give constructive forces a chance. It has been practically impossible for the layman, hitherto, to inform himself intelligently about the play he proposed to see.

Nothing much can be discovered from the high power sales talk, irrespective of merit, in the advertising columns of the newspapers, nor from the discussion of the critic seemingly bent on displaying his own dramatic knowledge rather than giving the reader an accurate account of the play in question. Embarrassed, disgusted, and alienated, the average citizen has sorely felt the need of disinterested guidance concerning his recreation and entertainment.

This guidance the Church and Drama Association seeks to give, without bias or prejudice. It has frankly requested churches to cooperate, by mentioning the names of selected plays in their church calendars, religious publications and service bulletins. Opportunities along this line are tremendous. Fully 50,000,000 people read the church calendars of America every week. Bulletin boards in churches, Y.M.C.A.'s, K. of C. buildings, libraries and similar public and private institutions serve to good end. The radio is an excellent medium of information. Rev. S. Parkes Cadman and Rev. Daniel A. Poling have demonstrated the power of the radio to aid worthwhile plays by mention of a few selected ones at their Sunday afternoon broadcasting services.

Just recommending the best, however,

(Continued on page 123)

BUILDING MEN FOR GOD IN THE WEST

MRS. MYRTLE E. LEE, of 1426 Valley Avenue, Baker, Oregon, discusses THE CHURCH MONTHLY with her four sons, Jason Dwight, 12; Gilbert Prentiss, 10; Granville Ewing, 8; and Junior Roscoe, 6.

Mrs. Lee reports that as many Western homes cannot hear the broadcasting of Dr. Fosdick's sermons THE CHURCH MONTHLY takes the place of radio in bringing his messages to the Pacific Coast.

The photograph shows a typical family gathering in the Lee home, where morning worship is regularly practiced. "The two older boys alternately read from the Child's Bible," says Mrs. Lee, "and our understanding of it has long been influenced by Dr. Fosdick's interpretations, gathered from his sermons and books. The prayers in the MONTHLY have been so helpful, too, in shaping ours.

"I am glad to help make it known that Dr. Fosdick's broad spiritual modernism brings his readers nearer God and into a deeper consecration; that I dare to teach the wonderful lessons of the Scriptures to my boys without fear of the later upheaval of their faith and belief, *only* because of *The Modern Use of the Bible*.

"This little service during the morning rush gives me and, I trust, them a spiritual unity and uplift for the day. We all leave for our various schools immediately after and are a very joyous and much-blessed family. The *Power of Willingness* in the October MONTHLY may explain what so many marvel at—that I can teach and manage my home, and family also, so happily."

Prayer

By the Rev. Harry Emerson Fosdick, D.D.

ETERNAL GOD, our Father, very great yet close at hand, Who reignest beyond the flaming ramparts of our world and yet art the "still small voice" within our hearts, we worship Thee. For every revelation of Thyself that has quickened mind and imagination and made Thee to our thought more real, we bless Thee. Often hast Thou spoken to us in the outer world, its orderliness and its beauty, and, quieting our souls to a wise passiveness, the mountains and the sun, the seas and the forests have talked to us of Thy handiwork.

We thank Thee that Thou hast written Thy ministry not only in the spread page of nature but in the printed page of Thy Book. Upon this day of recollection we thank Thee for the Scripture, that we are not dependent simply upon the rain that fell last night but upon this vast sea of Thine accumulated rains whose depth and currents, whose tides and relationships with the world's life widen our thought and deepen our understanding of Thee.

We thank Thee also that Thou hast spoken to us intimately through many living friends. For Thou are not dead, O God. Thou art alive. Thou art speaking still through prophet and poet, and through souls who have dwelt close to us hast Thou shined on us to make Thy grace more real. For every new word of Thine, for every fresh revelation of Thy kindliness and righteousness, blessed be Thy name this day.

We thank Thee for those insights that have come because Thou dwellest ever in our hearts. Thou art our invisible guest. Thou hauntest us in awakened conscience, allurest us in beckoning ideals and visitest us with many an intimation that we are more than dust. Blessed be God for his indwelling presence!

Above all, we thank Thee for Thy revelation in Jesus Christ. In him have we seen the light of the knowledge of Thy glory. For the life he lived, for the words he spake, for the height of his character, for the breadth of his magnanimity we bless Thee. And especially we pray to Thee in this, Thy sanctuary, on this, Thy day, for his double gift: his courage and his kindness.

Give us the courage of the Christ. When man's hostility and antagonistic circumstances ranged themselves against him, where were the resources of spiritual power on which he called that made him strong? When discouragements befell that would have made our hearts turn to water within us, how could he keep his faith in Thee and humanity? When evils age-long and inveterate withstood him, how dared he to hope that, lifting his voice, he could win the ultimate victory? O God of grace, in this day when courageous spirits once more are needed, grant unto us also something of the courage of the Christ.

And give us his kindness. Across the ages we remember the words that the world recalls today: "whatsoever ye would that men should do unto you, even so do ye also unto them." We thank Thee that he spoke them; we bless Thee even more deeply that he lived them, that across the differences that separate us so deeply from him he put himself in our place and did for us what he would have wished some one to do for him had he indeed stood where we stand. Grant this spirit unto us,

(Continued on page 124)

THE CHURCH MONTHLY

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Our Budget Appeal

We make our appeal this year for generous and loyal support of the church's budget on three major grounds.

First, *there is no escaping the fact that in any relationship finances are a test of sincerity.* If a man says that he loves his wife but does not care enough to protect her by life insurance his love is shoddy. His affection may be sentimentally vivid on occasions but it is not deep, genuine, nor dependable. This financial test of sincerity in every relationship can be overworked but as far as it goes it is real. You cannot argue that a man who supports his family well, therefore loves them dearly. But you can argue that a man who, being able, does not support his family, thereby conclusively shows that he does not love them at all.

A man who professes devotion to the nation but dodges his just taxes is faking patriotism.

A man who sings hymns to Christ but evades the financial support of Christian causes is not in earnest.

We are concerned about the generous support of our church budget for this reason first of all: we recognize that the response will test the sincerity of our membership in their manifold professions of interest in our work.

This test will be found not so much in the size of the gifts as in the unanimity of the giving. One man's sincerity will be tested by a large contribution, another man's genuineness will be finely evidenced in a very small one. But there is no escaping the fact that the way a man handles the financial side of any human relationship is a significant indication of his real sentiments.

Second, *we must have a democratically supported church.* This is not a subsidized institution and it must never become one. The largest single gift to our annual budget is only a small fraction of the total. Out of a present membership of 804 we have now 525 contributors, and the number counted as non-contributors would be reduced if gifts from families were in every case considered as coming from all the individual church members in the household. 107 attendants who have not become members have, however, become regular contributors to our expense and benevolence budgets. This makes a total of 632 contributors. As churches go this is an excellent record. But it is not good enough.

It means that there are too many members of the church who are not actually interested in its work. It means that we fall short by just so much of having a democratic congregation whose work is cooperatively supported by the whole body of the people.

As we go to our new equipment on Riverside Drive, one prerequisite of success is that the church shall belong to the whole community because it is supported by the community. Some institutions can be contributed to the people by philanthropic donors but a genuinely Christian church does not fall in that class. A Christian church to be spiritually dynamic and effective must be of, for, and by the people who value it. The place to begin this indispensable policy of democratic support for our new venture is here; the time to begin is now.

Third, *the causes to which we are asked to give in our annual budget are in themselves worth while.* The budget represents careful and expert analysis of relative needs covering a wide area from fresh air work for children at Old Oak Farm to hospitals, schools, and colleges on the foreign field. The average individual giver could not make this analysis nor could individual gifts by themselves do this work. But by pooling our wisdom and our gifts we can make effective contributions to worthy enterprises at home and abroad.

Foreign churches in New York will feel our gifts; our City Mission Society's varied work for children will feel them; and as well many other enterprises, from the Home for the Aged here, to struggling churches among the Indians of Alaska, or flourishing colleges in India, China, and Japan.

As for the current budget of our local work, the appeal for that should lie in the value of the work itself. We are engaged in an adventure in constructive Christianity that is being watched everywhere. It matters a great deal whether we succeed. Our very name now stands for a liberal spirit, an inclusive church, a forward-looking Christian program, and a dynamic Christian faith. We think all this is worth while. We confidently expect its generous maintenance.

If these three bases of appeal are well founded then our annual campaign for the budget is not a matter of money only. It is a matter also of the church's spiritual health.

The agencies of human helpfulness now reach in an encompassing network over all the earth. The avenues are open, down which our pennies, our dollars, or our millions, can walk together in an accumulating multitude to the succor of mankind. Each of us can take some of his own nerve and sinew reduced in wages to the form of money and through money, which is a naturalized citizen of all lands and which speaks all languages, can be at work wherever the sun shines. It is one of the miracles of science mastered by the spirit of service that a man, busy at his tasks at home, can yet be preaching the gospel in China, healing the sick in Korea, teaching in the schools of Persia, feeding the hungry in India, and building a new civilization at the head waters of the Nile.

Consider then the belated Christianity of one who in such an era is still a spiritual inhabitant of a by-gone age! Only a man who, with generous systematic stewardship, is taking advantage of the new opportunities is fully abreast of his time.

—Harry Emerson Fosdick.

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Drama the Errant Child

In Dr. Andrews' lucid presentation of the purposes of the Church and Drama Association we find a refreshing departure from the usual point of view of reform bodies. Here is nothing of the traditional "blue nose" who would impose upon the community his own limited conception of life. The Association is simply a mouthpiece of the American public, through

which it can give effective expression to its preferences as these relate to the various forms of dramatic art.

There must still be many who look with mingled horror and amazement upon this friendly interest of the church in the theatre. Yet it is a natural union, the church and the drama, for the technique of the English-speaking stage developed within sanctified portals in a long gone age. Mother Church herself nurtured the offspring that was destined to become at once the inspiration and despair of cultured men. The holy child who grew in strength within the shadow of the altar, to teach Anglo-Saxon people the miracles of religion and the morals of life, lost with the years his radiant halo and, as some think, developed horns instead.

Whether this child of the church became transformed into a thing of utter and devastating evil depends upon the breadth of one's outlook on life. It is certain, however, that he lost much of his sacred character and became a kind of Jekyll and Hyde, now a creature of the wholly material world appealing to the gross or frivolous instincts of men and now a moving spirit of profound and ineffable beauty. Unfortunately, he assumed the character of Hyde so often that this gross personality came to predominate.

Today there are numerous broad-minded people who feel sincerely that the stage is making too many mistakes in its conception of popular appeal and that Dr. Jekyll behind the footlights would attract a legion of steadfast friends who have no interest in Mr. Hyde who is either stupid or evil and often both.

Here in the Church and Drama Association is an opportunity to reclaim the stage to its original high purpose of innocent diversion and beneficial instruction. The negligent father is taking his errant child by the hand to lead him out of the slough of disrepute. The movement should have the support of every one who cherishes the drama not only for what it has been at its brilliant best but for what it may be, by and large, when its regrettable worst has been eliminated—the art above all other arts that reveals man to himself.

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A Significant Letter

Every now and then there comes to the office of THE CHURCH MONTHLY some communication from near or far with a significance and inspiration that make us appreciate more deeply the widespread influence of our Church and the privileged responsibility that is ours to develop the great spiritual opportunities that lie before us. We have just received a particularly inspiring letter from Mr. Charles George Smith, B.D., of Outremont, Montreal, and shall let his communication speak for itself.

> Permit me to say how much I enjoy THE CHURCH MONTHLY which comes to me regularly through the kindness of a dear friend. It is the most beautifully gotten up magazine that comes to my home, and from the cathedral-like cover page to the last sentence it has a challenging, cheering and chaste appeal that refreshes my soul. The sermons of Dr. Fosdick radiate royal cheer and their evangelical tone and temper, and beautiful Christology, make the Saviour's presence and power very real to me.
>
> The February issue is poignantly precious. Cornelius Woelfkin was my boyhood ideal of a saintly preacher. He was a great friend of the Rev. Dr. Elmer Harris, of Toronto, and preached several summers in his church. The series of sermons on the Epistle of Peter are remembered to this day by the Fathers-in-the-Gate. *Requiescat in pace.*

WOMEN'S BIBLE CLASS

Financial

Through the opening months of the year, the pledges and gifts for our Chinese specific are solicited. The amount sought is $2,500. which goes to the support of the work and for Miss Charlotte Neeley's salary in Shanghai Foreign Y. W. C. A. Please return your pledge card promptly.

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China

Miss Neeley writes on December 1, 1927, that while the actual number of jobs for anxious applicants are too few to keep one over busy, the office of Employment Secretary makes one the repository of everybody's woes, and it's difficult not to be able to help everyone.

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An Incidental Feature

The fortnightly musical tea which is a feature of the Y.W.C.A. has a splendid group of international talent to call on. One such program was in the hands of the Russian member of the General Committee and consisted of a Chinese tenor and a Russian trio. The Committee member in charge is a girl originally found through the employment office. The "Y" found work for her. She went into the position as a stenographer capable of taking dictation in French, German and English—all foreign languages to her. She has now worked up to a position of great responsibility, having complete charge of the real estate department of this big firm.

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Folks Seeking Jobs

There were 231 people who applied for work through the office the past year. They were of the following nationalities: British, including English, Scotch, Irish, Australian and Canadian; American, German, Russian, Chinese, Eurasian, Portuguese, Swiss, Polish, Belgian, Japanese, Czecho-Slovakian, Swedish, Esthonian, Norwegian, Roumanian, Italian, Turkish, Greek, Tartar, French and Latvian. The largest number were Russian. They were an interesting hodge podge. And can't you see the work is fascinating? These 231 people applied for every kind of work you can think of, from chauffeur and plumber and governess to private secretary and teacher and social service worker. But the first prize goes to a Portuguese man who applied for work either as a pianist or an official.

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An Experiment

The Joint Committee of Women's Organization is attempting an international pageant on the theme of World Unity. Seven nationalities representing twelve organizations will present the various forces which have been at work through the ages. It is the hope of the Committee that the results of this cooperation may be far reaching, permitting the "Y" to reach new groups and to learn how better to plan the work.

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Facts

Mrs. Katherine Willard Eddy, Executive Secretary, is eager to serve the Class membership. Make yourself known to her.

Miss M. Emma Williams, President, gives a greeting every Sunday at the beginning of the Bible hour. Red Letter Days in the week are announced at that time.

MRS. T. RAYMOND ST. JOHN.

Woman's Society

News From Our Fields Near and Far

Our City

Friends will be glad to know that the six city missionaries, including Miss Grace Daland, who were stricken with typhoid fever in the fall, are all on the road to recovery and may soon be back at work again. Our Society has been very happy to make a substantial contribution to the fund which is to meet the expenses of the hospital care and treatment, which have been important factors in aiding the recovery of these consecrated women who have been greatly missed during their illness.

Our Niche in Nicaragua

It is indeed a small but worthy niche that Baptists occupy in this land to the south of us, Nicaragua. Managua, the capital is the focal point of our missionary and educational endeavor. Our boarding school for boys and girls where 326 pupils were taught during the last year is one breathing space in the huddled up city. Recently it has attained the rank of a fully graded high school, giving diploma recognized by the government. But the school cannot proceed quietly during revolutionary times. The bigger boys dare not venture out for fear of being recruited while others of the children have to stay away to carry food to their fathers who are political prisoners.

Education

Primary schools are conducted by native teachers at Masaya and Diriamba where a collection of "believers" want their children under the influence of the Christian teacher. Even now evangelical boys and girls in Leon look to us as their only chance for an education while an equal number are pleading for a school at Masatepe and at Rivas.

New Work

Our newest project in this land is the Evelyn Briggs Cranska Memorial Hospital, started by half-penny gifts, of old women and poor little under-fed children. A nurse is on the field now and more than one mother among the several hundred attendants at the Sunday school marvel at this efficient person who has cured little Lusita Garcia of a bad burn on her chest. Her ministry as yet is one of house to house calling where she carried not only the healing touch of scientific medicine but that of the Great Physician.

What progress has been made in these ten years of contact with Nicaraguans? There are no startling results for, besides the training given to the growing children, but one woman, Eleanor Blackmore, has been able to devote her whole time to developing small churches and the work of the native pastors in the wide country side. Ten years and a handful of workers—no wonder Baptists have only a niche in Nicaragua.

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The Orient

Burma

In connection with the commemoration of fifty years of missionary work among the Kachins in Burma, fittingly observed with an imposing Jubilee celebration and attended by more than 7000 Kachin Christians, high tribute to the service rendered by missionaries was paid by His Excellency, H. A. Thornton, British Commisioner of the Bhamo Division. The following extracts are taken from his address on that occasion:

> A Christian missionary has no greater and no less privileges for the preaching of his faith than the representatives of any other creed. And yet undeterred by all difficulties, undaunted and unafraid, the men and women have come from England, from America, from France, from Italy and Germany. For years they have labored, in spite of sickness, in spite of

loneliness, separated from their kith and kin, many in weariness and disappointment but all full of their faith in the Fatherhood of God and the brotherhood of men in Christ. *And who can doubt that of all the spiritual influences which are at present remaking India and Burma that of Christianity is the most potent and effective of them all?* What is important is that slowly and surely *the whole of civilized India is becoming permeated with the influence of the example and teaching of Christ.*

"From the early beginnings of the Kachin race fears and terrors of the unseen, bred by ignorance, have crushed the people under the grinding weight of poverty. As soon as a man by his labor could collect a few buffaloes or cattle, pigs or fowls, so soon was he obliged by the superstitious terrors of the unknown to sacrifice to the spirits of the dark, so that he was left again to work with his hands the field that he could have ploughed with a yoke of buffalo, or to shoulder the load himself that he might have put upon his ox. I confess I can see no future for the Kachin people if the old superstitions are to endure. They must by the pitiless operation of economic and hygienic laws dwindle and disappear as other races have done which have not been able to produce within themselves the will and power to assimilate the higher forms of civilization with which they have come in contact. *But now, thanks to the marvelous work of your mission leaders, that will and power are being slowly formed.* Every new school and mission house in Kachin land is a fresh center of light, of morality, and of hygiene, and a source of spiritual influence to overcome evil in dark places, and *as I see the future of the Kachin race it is bound up with the spread of Christianity in the hills.*

When you read and are told of the work of the American Baptist Mission in Kachin land during the past fifty years, it is impossible that you should not be filled with a sense of the greatness of the debt which you owe to your missionary leaders. * * *

When we remember that fifty years ago the Kachin people had not emerged from the blackest depths of ignorance and superstition, we may thank God for the blessing of the American Baptist and other Christian Missions and their labors."

Such tributes and missionary achievements which they recognize need no comments. They speak for themselves.

CHINA

In his usual vigorous style Dr. Joseph Taylor of West China expresses emphatically his opinion that missionaries are not only needed but actually wanted back in China. The following extracts from some recent letters which he wrote to Secretary James H. Franklin should serve to lay at rest any skeptical spirit that may be abroad in America at this time concerning the return of missionaries to China.

"So far as West China is concerned, the Chinese Christians want the missionaries to come back. On the pioneer field, these good folks are not far enough advanced in Christian life and organization to continue progress alone. They know it and are most anxious to have their foreign friends and fellow-workers return to them and help them."

"Our Chinese colleagues are carrying on in a truly splendid fashion. Yet they, with us, realize the need of the missionaries. Their constant appeal to us is that we hasten the return of their old friends and helpers. I am not in the least discouraged over events and hope to see a more vigorous Christian life in a great number of churches."

"There are splendid opportunities for service here even though at present they are transformed into problems because of our inability to cope with them and seize them for the glory of God in the furtherance of His Kingdom in West China."

AFRICA

Missionary Thomas Moody of Belgian Congo in August attended 13 Association meetings. At the last one which closed on September 4, there were more than 2000 present while the offering amounted to 2442 francs. Total offerings from the 13 Associations reached 14,000 francs. There were 1,275 baptized. He closes his report with these significant words, showing again how overburdened most missionaries are, owing to the depletion of the field. "I am tired out," he writes, "from supervising 350 schools, 33 churches, 12 Association meetings, one State Convention and 8 superintendents. However, my wife and I keep

(Continued on page 123)

THE CHURCH SCHOOL MONTHLY

Established 1924 by the High School Boys

World Friendships

The following letter which we print in full carries its own message to those of us who are longing for more sympathetic relations between America and other nations. The italics are ours.

Doshisha University,
Kyoto, Japan,
Dec. 23, 1927.

Dear Mr. Decker,

Merry Christmas and a Happy New Year! Many thanks for the letter and the nice book you have sent me.

I am very glad to hear that you are working at the Park Avenue Baptist Church School. I have been connected with that Church School for more than three years out of the four years life in New York. At first I did not expect much from that relationship. It is, however, my great joy that I could do something for the school, for the people there have given me unmistakable evidence of the friendship that disdains the racial distinction and the hurried life of the metropolis. I write to the children and the teachers from time to time, hoping such slender bond of friendship might become a strongest tie between us, and might be of service to the establishment of the kingdom of God on earth.

I often think I could keep up correspondence with the former Seminary friends, but somehow or other I could not do it. *As you know, fewer missionaries are coming to Japan every year, that means our countries are represented by peoples who are mostly devoted to causes other than that of Christianity. It seems to me more significant to keep on our personal relationship, don't you think so? I hope that you will tell the Seminary students and graduates that I have such an opinion.*

Now I don't want to burden you out of such a friendship letter, so I simply wish you many a prosperous year.

Yours very sincerely,
Tadakaza Uwoki

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All About Africa

Our Primary children are making a study of Africa. Stereopticon pictures from the Board rooms, visits to the museum, maps, a big globe that has recently been added to the equipment, bits of African music on the victrola, stories and legends, all are helping to make real and friendly the land and the people among whom our Dr. Mabie lives and works. A fascinating little book, "The Call Drum" by Mary Entwistle is in great demand to take home to read. A member of the class reported at home one Sunday that he had made a palavar house in the African village. When asked what a palavar house is, he replied, "Where does Daddy go evenings? Well, wherever he goes, that is a palavar house."

Two reports of progress in this study follow.

In the African Room at the Museum

One Sunday afternoon I went to the Museum of Natural History with Miss Moore and William Hendry. We went to learn some new things about Africa because we are making an African village. The first thing we saw was the big call drum. It is part of the trunk of a tree and has been hollowed out with a little slit left open. It is shaped like a turtle. It is about as high as my neck. The Africans use two sticks to beat the call drum and they send messages on it from village to village. The second thing we saw was another call drum made of a hollow piece of wood with some kind of skin stretched over the top.

We saw some ivory. It was carved into spoons and forks and cups and combs. The king's ivory was very precious and was destroyed when he died. We saw long spears with points about a foot long. We saw cloth made from the bark of a tree. The decorations on the cloth were made with water that has iron in it. The iron stains the cloth.

—*Carlton Boxill, Jr.,* 3rd Grade

Visit of Miss Steinmetz

On Sunday Miss Steinmetz came to our class and brought a call drum and a carrier's drum with her to show us. She let us play on the drum.

A call drum is used in Africa to call people together. It is made of a long hollow log with two holes in the middle of the log and a straight cut line of wood in the middle of the holes. A man strikes the holes with two wooden sticks. It makes a very loud noise when he hits it on the right side, and it makes a low noise when he hits it on the left side. The people can hear the loud noise about twenty miles away. They hurry to hear what the man has to say.

PETER RABBIT AND CHICKADEE Galloway photo

These old friends are having a confidential chat about some Easter surprises for the Primary children.

A carrier's drum is used in Africa like a call drum.

It is made out of tin with two holes in the middle something like the bells in New York, but it has not a little round ball in the middle that goes back and forth and makes a noise. When you swing the drum back and forth the straight pieces of tin hit each other and make the noise. When a crowd of men go from one part of Africa to another, the leader has a strap through the drum and carries it at his side. He carries that instead of a call drum. A call drum is too heavy to carry. When he rings the drum, as far as the last man can hear it, he tells the men on the drum that he is going to stop at the next village, or he makes the drum say whatever he wishes.

—*Evelyn Kulp,* 2B3

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High School Activities

THE COUNCIL

Walker Voris, Chairman

Mary Bestor	Elinor Fosdick
Jack Clark	Julia Harper
Janet Darling	Cleo Higgins
Dorothy Fosdick	Joe Krug

Laurance Rockefeller.

On Sunday, Jan. 29, a plan was submitted to the High School section of the Church School for the forming of a council, consisting of representatives from each class. This council is to have charge of all matters of interest to the student body. The plan was accepted, and nominations were made for the chairman. The election was held during the following week, and the results were announced on Sunday, Feb. 5, Walker Voris having the greatest number of votes. Two representatives were chosen from each class having ten or more members, and one from those having less than ten.

The first meeting of the council was called to order by the chairman at 9:30 A. M. Feb. 12. Three members were elected to act as chairmen of three committees within the council and responsible to it, as outlined in the original plan. Each member of the council was placed on one of these committees which are: the worship committee, the pageant committee, and the social committee. It was agreed that these committees may add members from the school.

The chairman announced that the worship service of the day would be turned over to the council, so that it might present to the student body objectives for the school to try to attain during the rest of the year. Discussion

followed and suggestions as to objectives were made and later presented to the school as follows:

1. That a higher percentage of attendance and punctuality be reached.
2. That a group be formed which will meet for a series of Sunday afternoons or evenings to discuss modern problems.
3. That regular reports on good plays, moving pictures and lectures be made, and if found to be of interest to a group, parties be formed to go and see them.
4. That the social condition of our own city be studied, by trips to various sections.
5. That a meeting be arranged with some group of another race or color in an informal manner, to encourage the breaking down of racial barriers.
6. That problems of international importance be discussed to bring them before the school.

As there were no more suggestions, the meeting was adjourned. —*W. V.*

COMMISSIONER DAY VISITS THE SCHOOL

The Church School group which has been spending its sessions this year in discussing the ethical implications of various social problems was greatly privileged on February 12 to hear Commissioner Benjamin M. Day of the Immigration Service. Commissioner Day reviewed for us the history of the immigration problem from the time when there was no limit either to the number or to the class of aliens admitted to this country, to the present time when but a few selected persons are permitted to enter. He laid particular stress on the efforts of the immigration officials to lessen the number of deportations from Ellis Islaud. Within the last two years, "technical advisors" have been placed in the principal European ports of embarcation, whose business it is to examine those who wish to become citizens of this country and to prevent from sailing those who are manifestly not qualified for entry. These advisors have prevented much unnecessary suffering.

The Commissioner also noted the efforts on Ellis Island to make the immigrant's first contact with this country pleasing and encouraging. The subsequent visit of the class to Ellis Island resulted in a keen appreciation of the spirit of sympathy and cooperation with which the work of the Immigration Service is conducted. The magnitude of the task is impressive. To guard the gateway of America required the officials to board over five thousand vessels and to inspect over a million persons last year.

—*J. P. W.*

OUR VISIT TO ELLIS ISLAND

The class which is discussing modern problems has been studying immigration. Dr. Fosdick was kind enough to invite Commissioner Day, who attends our church, to speak to the class and he very courteously asked us to go to Ellis Island, the largest immigration station in the United States. Everyone was eager to go, so the quota of twenty-five was soon filled. Unfortunately, the day chosen was unpleasant, but nineteen people braved the storm. We were cordially received by Commissioner Day in his office and were then shown about by a guide, Mr. Moore. We saw only Island Number one which is the immigration station and the original island. Ellis Island Number Two is the hospital and is artificial in part. Just before we arrived, twenty-five immigrants had disembarked from the steamer De Grasse. Although they sailed from a French port, there were several different nationalities represented.

On arrival the immigrants are given a thorough physical examination. If they are found to have any disease which was overlooked by the doctor at quarantine, they are sent to the hospital. If they pass the medical examination, they are then sent to have a civil examination. They are asked a number of questions such as, name, age, married or single, do you have any money, where did you come from, where are you going? The interpreter told us that he speaks eight languages. We were pleased with ourselves to be able to understand the French and a little of the Roumanian. The Roumanian entrant was a woman who had a little son. Her husband was going to call for her, she said. He arrived while we were still there. If they pass this test satisfactorily, they are sent on either to New York City, or to buy their railroad ticket if they are going farther away. There are guides who take them to the Grand Central or to any other station to make sure that they get the right train. Before they leave, they can change foreign currency into United States money. There is a lunch counter on the Island where they can buy food while they are waiting to leave for the train, and they can also buy a luncheon to carry with them on the journey. The lunch box has the kinds of food which the officials think foreign people like. Once they are admitted into the country, they have to pay for everything they get.

On the other hand, if the tests are not satisfactory, and there is some reason for their detention, they are sent to a large, light room where they can occupy themselves as they please until their case is called. They may stay in that room twenty minutes, or their case may not be settled for weeks. During the period of detention, they are not required to do any work, but

the Daughters of the American Revolution provide them with materials for anything they wish to do for occupation such as weaving, knitting, etc. Everything they receive during the time of detention is free. Their meals are paid for by the steamship company. The dining room is bright and sunny. The menu varies from day to day, and we saw a table set especially for Jewish people with Kosher food. There are large outside rooms with pleasant ocean breezes where the women and children sleep, and dormitories for the men. Separate dormitories are provided for stow-aways and criminals.

Recreation and education are provided for during this period of detention. There is a kindergarten for the younger children with a teacher on duty during the morning and until three o'clock in the afternoon. There is also an outdoor play ground where the grown-ups as well as the children can get fresh air and breezes and look at the skyline of lower Manhattan—the promised land to so many. The assembly room has a stage where entertainments are provided. Metropolitan Opera singers have been there, among them Madame Schumann-Heink. There is a moving picture machine. On Sunday, church services are held with the help of a pipe organ.

We were impressed by the general cleanliness of the building which was probably explained by the strong odor of lysol which pervaded the place. The lighting is especially fine and it seemed to us that the immigrant gets a pretty fair deal. He is given every chance to get in if he is really desirous of doing so and if he is not likely to become a public charge. Even the stowaway cases are given a trial. It is a law of the place that everyone shall be courteous, kind and helpful to the immigrant who is coming here to the Land of Opportunity.

—K. R.

Our Valentine Party

A major part of the High School people met at the Fosdick's on Friday Feb. 10 for a valentine party that set a reputation for originality and enjoyment and more than lived up to the standard for parties set by the Fosdicks.

Everyone was kept busy and allowed to show off his or her various talents, as progressing from table to table, one met such obstacles as writing poetry, dressing dolls, drawing pictures, and estimating the number of candies in a glass. The ultimate goal was the baseball game on a three by two foot board.

Amid much fun, the party broke up with many thank-yous to the Fosdicks for a "very lovely time."

—B. W.

The Church and the Drama

(Continued from page 111)

as has been said, is not enough. Public taste long fed on inferior dramatic art must be re-educated to an appreciation of the best. Dramatic art must be made an integral part of educational and religious curricula, thereby creating a popular interest in superior drama, training audiences to capability of its appreciation, and discovering dramatic talent which will continue to give discriminative support to the best.

There are men in our organization who believe our greatest service is to be rendered in the field of educational and religious drama, while others are equally sure that support of worthwhile plays and pictures on the current stage and screen is the thing that should be our chief concern. The Church and Drama Association believes both these services essential and is going forward with enthusiasm in the development of this twofold program. It has one controlling aim in all its activities —to make the theatre an institution of which we can be proud and to which we can go happily for refreshment of mind and spirit.

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Woman's Society

(Continued from page 119)

sweet and smiling and do God's work day by day as we see it."

Burma

Missionary William Young recently traveled around the outskirts of the head-hunting Wa country and went through the section of Ai Hsoi, where the attack was made upon him some two years ago. Instead of danger and opposition, now he reports the greatest reception ever given by

the people. As a proof of this, 3,000 baptisms in one month. Take note, thank God, and pray for the future. Since December last over 3,500 baptisms of Lahu and Wa people. This is the challenge to you American Christians—Shall we build these souls up in Christ? Or shall they be allowed to drift back into the powers of Satan because we do not provide them with teachers and preachers and His Word? Christ has none but you and me to do His work here in this world. I pray daily that WE may not fail Him.

—Raymond B. Buker.

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DR. FOSDICK'S PRAYER

(Continued from page 113)

we pray Thee. Help us to carry it out into all the relationships that bind us one to another.

If kindness has failed in our families, before it is too late help us to recover it. If kindness has failed in our friendships, save us from vindictiveness and the harboring of bitter grudges that will steal from us something which years hence we shall long to have back again. Forgive us for the prejudices that separate even our churches one from another, for our emphases upon division instead of unity, and help us once more to hear the inclusive Christ saying, One fold, one shepherd.

Grant us, O Christ, that we may carry goodwill and kindness into all the affairs of our industrial life. For all the bitterness that separates class from class, that prevents even those whose interests are common from recognizing their community forgive us. And between the nations, at last, may wisdom and reasonableness, cooperation and goodwill reign, lest we slay ourselves with the very instruments we have invented.

Eternal Spirit, Who carest for every one of us as though there were but one of us to love, come close to the spirits that have met in this sanctuary to worship Thee, and behind all the unworthy motives that may have brought us here and all the unworthy ambitions and meditations that we have brought with us, circumvent our own unworthiness, outflank our lack of receptivity, and by some invasion of Thy grace reach our minds and consciences, our hearts and wills this day. Stir us out of our complacency. Send us forth to be more worthy to bear that name that is above every name, that nearer may come the day when every knee shall bow and every tongue confess that Jesus Christ is Lord.

We ask it for his sake, Amen.

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PREVENTIVE RELIGION

(Continued from page 108)

tional, recreational, international, have been pouring out a flood of evil that all our curative methods could not counteract! Let us in this church raise the standard of preventive religion, individual and social. Let us here set up our banners in the name of him who is able to keep us from falling, and this morning let us begin with ourselves. For in your personal life one ounce of wholesome, healthy-minded, religious prevention is worth a whole pound of religious cure.

Prayer

O GOD, our Father, the fountainhead of all wholesomeness, we beseech Thee that Thou wilt give us a religious habit of mind, that Thou wilt build into the very structure of our characters those things that make life sound and strong and sweet. Give us healthy-mindedness, O God, so that we may walk without peril of contagion among the spiritual diseases of our generation, and call by our manner of life more than by our outward word the hearts of men to the health and the abundant living of Christ Jesus. Amen.

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Dr. Fosdick preached the foregoing sermon at Park Avenue Baptist Church on October 23, 1927. The text was Jude, verse 24.